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Pac Theo Sem
Reading Room

TOIL A BLESSING.

The toil of brain, or heart, or hand,
Is man's appointed lot;
He who God's call can understand
Will work and murmur not.
Toil is no thorny crown of pain,
Bound round man's brow for sin;
True souls, from it, all strength may gain,
High manliness may win.

O God, who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As it best pleaseth thee.
Where'er thou sendest, we will go,
Nor any questions ask,
And that thou biddest we will do,
Whatever be the task.

Our skill of hand, and strength of limb,
Are not our own, but thine;
We link them to the work of Him
Who made all life divine.
Our brother-friend, the holy Son,
Shared all our lot and strife;
And nobly will our work be done
If molded by his life.

—Thomas W. Freckelton.

THE PACIFIC

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PACIFIC COAST IN BRIEF.

According to a statement by Bishop Hamilton the Methodist churches of San Francisco lost $750,000 in the earthquake and fire in 1906. They asked aid to the extent of $500,000, and have received thus far $135,000.

Portland has a Catholic Y. M. C. A. So says the San Francisco Monitor, though its actual name is "The Catholic Young Men's Club." The membership is 300, and they own a three-story building which with its equipment cost $25,000.

One of our Seattle subscribers takes advantage of our combination subscription offer to the extent of $7.50, and orders publications for 1909 as follows: The Pacific, World's Work, Sunset, American Magazine, Good Housekeeping, Camera Craft and Woman's Home Companion. A good selection!

The lectures given by President Faunce of Brown University as the Earle lectures in Pacific Theological Seminary last April have been published by their author. They are on the subject, "The Educational Ideal of the Ministry." The lectures were given also at Yale as the Lyman Beecher lectures.

The call which Professor C. S. Nash of Pacific Theological Seminary received from Yale Divinity School was for the remainder of the academic year, to fill the vacancy made by the resignation of Professor Vernon. This being Professor Nash's sabbatical year, the way was open for him to accept the appointment.

"The American Board Almanac of Missions" is a valuable almanac for all who are interested in foreign missions, containing as it does considerable information, statistical and otherwise, concerning the American Board Missions. It may be had of Secretary Tenney, Barker Block, Berkeley, for ten cents by mail.

Reporting in The Religious Telescope concerning the work of the Church of the United Brethren in Christ on the Pacific coast, Bishop Bell says: "These mighty western states appeal to my deepest love and heartiest service. Church work of all kinds is more difficult here than in the East; but, withal, I am delighted with my environment as an opportunity for toil."

The Congregational ministers of San Francisco and vicinity listened last Monday to a most interesting and illuminative address by the Rev. S. C. Patterson on the graft situation in San Francisco. Mr. Patterson went back to the beginning of the prosecution and showed conclusively that business rivalry had nothing to do with any of the cases. Conditions at present, he said, were both encouraging and discouraging. One of the discouraging features was found in the failure to convict Attorney Murphey for bribery of Blake. Another was found in the fact that there are still at work those who declare that the prosecution is a damage to the city and that it is a duty to support the city at all hazards. In the course of his remarks Mr. Patterson paid tribute to General Funston for the great service rendered at the time of the earthquake and fire—a service the greatness of which the public in general does not realize. Reference was made to the petition of business men on Fillmore street to the city authorities early this year asking that the houses of ill-fame in that vicinity be not removed for the reason that it would hurt business on that street. This was cited as a sample of what some business men might yet do in the graft prosecution matter if public sentiment were not kept keyed up in favor of justice. In the trial of Mr. Patrick Calhoun next month, Mr. Patterson believes that San Francisco faces one of the most critical periods in her history. A member of the League of Justice, Mr. Patterson is one of the persons most thoroughly cognizant of the situation, and while he sees the dangers and the great need for alertness, he is optimistic as to the outcome.

The Baptists have secured the amount needed to establish their college at Redlands except $50,000, and it is thought this will be pledged before the 1st of January. Redlands gave forty acres of land and $100,000. The amount to be raised in addition to that was $200,000. A Baptist colony is to be located at or near Redlands, and the place made as much of a denominational center as possible. Southern California is already well supplied with colleges. The General Education Board, which employs its millions in aiding the endowment of only such colleges as are well located, refused to aid Southern California colleges because there are too many of them for a territory so limited. But our Baptist brethren still think that they have some distinctive doctrines which need promulgation, and therefore Southern California is to have yet another college. A writer in the New York Post remarks that a study of the educational evolution which is rapidly selecting one-fourth of the colleges of the United States for survival suggests for the second fourth of them the "Junior college" idea as a plan for their perpetuity and increased usefulness. This writer well says concerning many of the denominational colleges, which long did an excellent work: "Today they are unable to do collegiate work as the large colleges do it, and are tempted by competition into pretence of doing it, and their academies are surpassed by the more recent high schools, and the brighter students incline to go where the advantages are greatest. Many of them, doubtless, must utterly succumb to the logic of events. Many might wisely reorganize and announce themselves as boarding schools of academy grade, and do most creditable work, preserving fully their denominational relationships."—There is danger that Christian people on these Western shores will make mistakes and plant too many colleges—and at a time when the condition in which so many are in older parts of the country ought to lead to better judgment. The disposition is to think too largely of what those institutions once were and too little of present conditions. Many of the colleges that have no existence today, many that are doomed to extinction in the future, were once centres of intellectual life, with lofty ideals and efficient moral power. They gathered

the sons of the pioneers and made them teachers and preachers, jurists and statesmen; they gave to the daughters of those early years of our history a training which has aided materially in making our civilization what it now is. All in all they did what could not have been done without them. The denominational academies and colleges planted thickly here and there the country over during the 19th century served well their day and generation. But conditions have changed. A multiplicity of other schools are doing today the work they alone did aforetime.

CHRONICLE AND COMMENT.

The work of the national W. C. T. U. is carried on through 38 departments. There are local unions in 16,000 cities and towns.

A memorial building in honor of the Free State pioneers is to be erected on the campus of the University of Yangtse from Nanking.

Oberlin College will issue soon a catalogue containing the names of 35,000 students who have been there since its inception, with items of interest concerning them.

The late Li Hung Chang, the famous Chinese statesman, has been proclaimed a deity, and a temple for his worship has been built about one hundred and forty miles up the Yangtse from Nanksing.

President King of Oberlin College has been granted leave of absence for the year 1909-10 for foreign travel and study. The William Belden Noble lectures at Harvard this year are to be by President King on "The Ethics of Jesus."

When, at a recent dinner at Hot Springs, Virginia, comment was made on the fact that President-elect Taft's wine glass was turned down, he remarked: "Yes and it is going to stay turned down. I am not going to drink anything again ever."

Bishop Hendrix of the Methodist Episcopal Church, South, was elected president of the Federal Council of the Churches of Christ at its recent meeting in Philadelphia. We print this week a fine article by him on "Partnership in Service."

It is rumored again, as it was a few months ago, that John D. Rockefeller will give $50,000,000 for the promotion of education in the Orient. Chicago University professors are to investigate conditions and make report before further and definite action is taken.

"One of the sad features of conditions as we find them today is the way women drink," says a Chicago preacher. "You scarcely ever enter a restaurant or the dining car of a train without seeing women drink. A young girl who becomes intoxicated in a restaurant this afternoon will be in the red-light district in a few years."

Coal costs the people of Knoxville, Tennessee $1.15 a ton delivered. Throughout Ohio it is delivered at prices ranging from $2 to $3 a ton. The same grades cost California people about $12 a ton. Such is the price of fuel on the Pacific coast that it costs as much for heat in our mild climate as it does in places where the thermometer goes many degrees below zero.

In accordance with the agreement negotiated with Minister Rockhill the Chinese government is arranging to send one hundred students to American colleges each year for the next four years and fifty annually thereafter until the Boxer indemnity fund shall have been so used. They will vary in age from twelve to twenty years. Eighty per cent will study manual arts and twenty per cent law and government.

The Fifth Avenue Presbyterian Church, of which the noted Dr. John Hall was pastor for many years, has celebrated its 100th anniversary. It has property valued at $2,000,000. In 1907 the church contributed for its varied activities $352,000. This is the church to which Dr. Campbell Morgan of London could have come as pastor had he so desired. Since 1902 the Rev. Dr. J. Ross Stevenson has been pastor.

In the public market at Charleston, South Carolina, there stands a cannon which has a unique history. It was made out of the first locomotive that was built in the United States. The engine was built in New York in 1831. It was called the "Best Friend." Of course it gave way after a time to improved engines and became a relic and curiosity. In 1861 the iron of which it was composed was used in the making of a cannon for use in the civil war. It fell into private hands after the war; but was presented a few years ago to the state of South Carolina.

The Interior, of Chicago, says in its issue of December the 17th: "Dr. R. R. Lloyd, the well-known interpreter of Bible truth, has just closed a series of six Sunday evening sermon-lectures on the doctrines of Christianity, at the Belden Avenue church. It is the unanimous judgment of those who heard these addresses that in them Christianity was exhibited in a new and clear light and with absolute fidelity to the spirit of the New Testament." Dr. Lloyd will be remembered by many readers of The Pacific, having been for several years a professor in Pacific Theological Seminary.

A writer in the Philadelphia Methodist says of the denominational paper: "No agency more affects denominational life in so many ways in so short a time. I will put a wisely edited paper against one hundred men when it comes to helping a good cause along. The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good denominational papers. If we could double the number of our weekly papers this year, we should take a long step toward doubling everything we are doing."

David Franklin Houston of the University of Texas is mentioned as a probable successor to President Eliot of Harvard. A graduate of South Carolina College, he won his degree of M. A. at Harvard. He is 42 years old. The Chicago Post remarks: "For the West there cannot but be a slight impulse toward amusement at the thought of Boston calling to Texas to fill its highest educational position. Yet the West must believe that Boston and the country at large would be the gainer by the fulfillment of this demand. Setting aside President Houston's exceptional qalifications for the vacant post, it is our judgment that Harvard, as the leader of American universities, would not lose by a broadening of her national spirit."

The Michigan Christian Advocate remarks: "Some religious papers are endowed; the managers of others wish theirs were endowed. We would rather have 500 intelligent, 'live,' tactful, determined pastor agents than five hun-

dred thousand dollars of endowment." The Advocate evidently has some pretty active representatives among Michigan pastors, for it has a circulation of more than 17,000, largely in Michigan. Not only in Michigan, but all over the country the Methodist Church is making its church papers serve the interests of the Kingdom as no other denomination is doing. The Methodists have the right plan Certain territory is assigned to a paper and the pastors are expected to press the claims of that paper in that territory above the claims of others outside of that territory. By so doing strong, able papers have been built up all the way from the Atlantic to the Pacific.

General Ballington Booth of the Volunteers of America says of the work of the organization: "Any institution, however benevolent, in aim and sincere in purpose for reinstating men, must bear in mind that there is a possibility of helping the poor in a spasmodic manner without actually bettering their condition. The Volunteers recognize this, hence a great deal of the work of which I speak is that accomplished in so far bettering the man that he in turn seeks to improve his own condition, that of his family and his surroundings. During the last year the Volunteers have visited and aided not less than 34,416 families in and around the poorest sections of the large cities where they labor." Meals have been provided for 547,577 persons. The Volunteer Prison League has included in its sympathies and membership about sixty thousand individuals, of whom probably about seventy per cent are now living reformed lives.

Wilberforce University, an educational institution for colored people, situate at Xenia, Ohio, has students from twenty-five different states, also from Canada, Mexico, the West Indies, South America and Africa. Eight hundred miles in the interior of South Africa, a black man some years ago learned two English words from a missionary—Wilberforce University. He started to find it. He walked the eight hundred miles through the "bush" to the coast trading port, arriving there naked. Repeating the words which to him meant his goal, English friends helped him to a place on shipboard and he worked his way to England. There, with "Wilberforce University" on his tongue, he was directed to America, whither he worked his passage. Arriving in New York he accosted the first colored man he saw, and spoke again his two English words. This man took him to prominent colored ministers who started him for Ohio, placing in his hands directions to the train officials who handed him on until he reached Xenia—and Wilberforce University. Here he was still practically dumb, until among the half-dozen African students he found a man of his own tribe and tongue. One year was spent in learning to speak and write English; the two years since have been devoted to the study of the elementary branches. He is one of the happiest persons at Wilberforce.

At a meeting held last week in the office of the Secretary of the Interior at Washington it was decided that the moral support of the United States government would be given the Hawaiian government in its efforts to Americanize the labor of the islands. A Washington correspondent writes: "The meeting was attended by Secretary Garfield, Governor Frear of Hawaii, Ernesto Fabri, formerly a partner of J. P. Morgan and now secretary of the Society of Italian Immigrants at New York, and John J. D. Trenor, agent of the Board of Immigration of the Territory of Hawaii. About 96 per cent of the agriculture of the islands is devoted to sugar. The labor comes from all nationalities, but includes a preponderance of Orientals, chiefly Japanese. The desire of the Government is to introduce a class of men and women who shall remain permanent residents and build a strong foundation, on an American basis, for the great prosperity which Hawaii is destined to enjoy after the Panama Canal is opened. The islands will then lie directly in the path of three-quarters of the commerce of the world, and a future is in store for this most beautiful spot in the Pacific of which its early colonists never dreamed. The plans of the Government to attract American labor are not fully formulated, but in their rough outline they appear to offer inducements superior to any ever before held out to the workingman and his family. For example, each certified man on arrival will be assigned a plot of land, on which the Government will erect a substantial house for his occupancy. Fires never are used for heating on the island, but the laborer will be supplied free with fuel for cooking, medicines, hospital service and other likely necessities which he could not otherwise easily provide for himself. At the end of three years, provided he has served faithfully, the house and lot will become the laborer's own property. The work of cultivation is that to which the irrigrants most desired are accustomed at home. Italians are the favored race, partly because of the similarity of the climate to their own. Another reason is, as stated, that they are accustomed to work in the fields; and a third, which appeals to the Italian leaders in the United States, is that they deprecate the tendency of this naturally open-air people to swarm to the American cities and there suffer the disease and death which are incident to the close life of great municipalities. Each immigrant will cost the Government about $100 for transportation.

A representative of the Boston Transcript, writing of the Federal Council of Churches at Philadelphia, says of the organic union idea: "A meeting like that at Philadelanphia could not continue seven days without the sounding of an occasional note looking toward more comprehensive union. It was heard most loudly when the subject of foreign missions was being debated; and there were not wanting men like Secretary J. L. Barton of the American Board, Robert E. Speer of the Presbyterian Board, Dr. Lloyd of the Episcopal Missionary Society, and Dr. Levi Gilbert, editor of a Cincinnati Methodist paper, who boldly proclaimed their desire to eliminate denominational distinction in the Christian propaganda in the Orient. Dr. Barton portrayed humorously the difficulty of making a Chinaman understand the difference between various brands of American Presbyterianism, while Mr. Speer was never more eloquent or convincing than when he declared for real tangible Christian unity abroad. But the Council could not rise to the level of the resolution brought in by Dr. Barton, favoring the elimination of denominational distinctions as far as possible in the foreign field. More than threescore men stood with him, but twice that number voted in the negative, and then the assembly passed a mild resolution commending federation movements abroad. Evidently the majority shared the misgivings and fears of the Southern Methodist, Bishop Hoss, who wanted to know what this one Union Church would be called and what denomination it was to be patterned after; then, too, the fear that emphasis on organic union abroad might dry up the springs of denominational benevolence at home, prompted many of the delegates to vote as they did. But the subject was not altogether dismissed by the adverse vote, and one or two ardent advocates of real consolidation undertook, later in

the sessions, to bring in resolutions looking in that direction—only to find themselves frowned upon by Chairman Roberts and other sponsors for the Federation, who remarked, in private: "We've succeeded in getting the thirty-three denominations together—what's the use now of introducing divisive measures?" So the conservatism and prudence of the older men triumphed over the ardor of the younger men; but meantime the Chinese Christians and the Japanese Christians and the Christians of India are taking matters into their own hands and consummating organic unions from time to time. And it is as sure as anything can be that has not already happened, that the Christian Church of the Orient will in due time formulate not only its own theology, but its own Church polity, and that polity is not likely to perpetuate many of the distinctions that have grown up in the Christendom of the West. Probably a great majority of the delegates to Philadelphia are willing to have it so—even though they are not willing now to speak right out in meeting to that effect."

WHEN THE PASTOR FALLS DOWN.

[The article under this caption appeared as an editorial recently in The Interior, a leading Presbyterian paper. We have suggestions from two persons that it be published in The Pacific. One says that it seems to him so good that he suggests its publication "as a help to the churches and the pastors in realizing the situation." Another, who saw it in the Literary Digest, says, "It seemed very sane and useful to me." And he asks "What would you think of reprinting it in The Pacific?"—Editor.]

What do you do in your church when the preacher falls down?

No, this isn't any slur on the preacher. Being just one human man on a job big enough for a half-dozen superhumans, he's only too certain to fall down somewhere sooner or later. Asking what you mean to do in that case isn't slurring him; it's just insisting on your giving him the square deal he's entitled to.

The popular way of meeting such a situation is to turn the preacher off and get another.

That might be fair if the pastor's job was just one plain job that one set of qualifications was sufficient for. Then when he failed in that one line, you'd be justified in saying it was all off—that he had missed his calling.

If a carpenter can't fit two boards together he'd better go and heave coal; fitting boards is all there is to carpentering. So with most occupations; they are single, narrow lines.

But the business of being a preacher is different; it's about a hundred lines wrapped up into one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with a hundred per cent success on all of them.

Just give a minute's clear and honest thought to what a variety of abilities a minister's position demands of him.

He needs to be a smooth, fluent orator. He ought to have not merely words, but ideas, too; he very decidedly needs to be a thinker. He needs a lot of book knowledge —theology, philosophy, history and the like—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a "mixer"—perfectly at home among men.

And of course the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church "temporalities" out of tangle. And above all he must be a spiritually minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical.

Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a philosopher, man-around-town, an ascetic a military commander all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor.

Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man.

But you won't; somewhere in the list you're due for a disappointment. If your minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he's a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him.

The question is, What are you going to do about it when you make the discovery? Follow the ordinary way and hint to the preacher that it's time for him to move on?

Well, you'll not better the matter that way. The next preacher will have his weakness too.

And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked.

When a minister lacks honor, self-sacrifice, industry, or horse-sense—any one—he's not fit for anybody's pastorate.

But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the shortcomings that the minister either can't cure or doesn't cure—these are up to his church to take care of.

Every church when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not to get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him.

If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results.

If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind.

If the pastor is slow and timid about calling on strangers and diffident in meeting newcomers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking.

If the Sunday-school lags or the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom those features of work with their own effort.

If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way,

is reason enough why the pastor ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy.

They can listen hard; that will inspirit the preacher. They can praise his best abilities; that will encourage to cultivate his most valuable gifts. They can lift detail matters off his shoulders; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do.

Finally here's a rule for a going and growing church: Count on your pastor's abilities as his chance; count on his inabilities as your chance.

PARTNERSHIP IN SERVICE.

Bishop E. R. Hendrix, D.D., LL.D.

The keynote of the twentieth century is service. It is a new note, and doubtless the lost chord which was missing for centuries. Asceticism at last said, It is not in me. The solitary religious life is something attractive only to a soul out of touch with its day. It gave the keynote to some of the centuries, but they were the barren centuries. Men called it meditation, mysticism, religious experience, but there was something morbid and tuneless about it all. It lacked harmony and music. There were no songs of hope and triumph begotten by the solitary life. Even religious experience, sought for itself, was unsympathetic and often hysterical. The hermit was the slave of strange delusions. His solitary and aching heart was his worst tormentor. Morbid introspection is the curse of the ascetic, whoever writes bitter things against himself. Christ taught a social and not a solitary religion. The watchword of our present century is "Together." Never did men so believe in "the communion of saints," and never were saints so willing to commune and to work together. They are learning to keep step as they march. "Songs of degrees" are possible only to those who sing together as they march and march together as they sing. It is the lock-step that stirs nations. No stragglers with antiquated weapons, but trained soldiers with weapons of precision makes modern armies, as wars are counted by weeks and not by years. Modern warfare always reckons the allies as well as the principals. Triple alliances and kaiser-bunds have been the peace keepers of Europe. It is the allied armies of our Lord that will win the world-wide conquest.

Our Lord called men who were partners in trade to become partners in service. In the common ownership of boats and nets they had won their daily food from the sea. Only in working together could they make full proof of all their lives as fishermen. Together they must man and sail their boats, and together they must lower and drag and lift their nets, so as to be surely ready for the next draught of fishes as they launch out into the deep. While in their boats and together mending their nets, the Master calls them to him to become fishers of men. They at once leave their nets and their boats and together obey him and together henceforth fish for men as truly as with their united skill and strength they had gathered in the harvest of the sea. Who can say how valuable a part partnership formed in each life, the secular and the sacred? How much better men could work together for their Lord who knew the meaning and duties of partnership. The bodyguard apostles were ever partners on the sea and in the service of their Lord. Do we not feel that somehow they better understood each other and were stronger and happier in their work for that fact? On the other hand there will come an impression of the solitariness of Judas Iscariot. Had he any bosom friend among the Twelve? Did he ever learn to work together with anybody? The taciturn man could scarce have known himself without the sense of fellowship. What suspicions and envies lurked in his dark and solitary soul. Nor did he even find any one of the Twelve to become a partner in his crime.

Man comes to best in society, not in solitude. Each of us is, after all, only a fragment of a man, seeking the other fragment which must make the whole. It is as we share the counsels and sympathy and co-operation of our fellowmen that we find ourselves. The men who have become great either as captains of armies or captains of industry attribute their success to their knowledge of men and their ability to choose wise fellow workers. Their success is the success of the many rather than of the one. Napoleon and his marshals, not a single star, but even a quadruple star, make the history of France for nearly a generation. It was partnership in war that made possible Waterloo, as Blucher appeared at last to give the deathblow to the conquerer of Europe and its scourge. So great commercial enterprises are possible only to united wisdom and energy and capital. Great directing minds depend on the fidelity of subordinates and are in danger of failure through the lack of faithful service of any one in a subordinate position. A picket or a watchman may betray any army or a manufactory. Division of labor makes places for thousands whose good work makes the great success of the whole plant. Each can rejoice in the work of all just as each has made possible the work of all. The measure of civilization itself is the measure of man's co-operation with his fellowman. Only thus can cables be placed and great trunk lines be built and the keels of mighty merchantmen be laid. The only partnership the savage has is in the rude arts of war, not in the more perfect arts of peace. His fields and forests yield no grain and lumber for export, and only the crudest craft is possible on his undredged rivers. Partnership in what is less is the condition of partnership in what is greater.

The greater idea of the kingdom is happily displacing the lesser idea of the church. The term kingdom is used in the gospel to denote his society not less than one hundred and twelve times, and always by Christ himself, while he only speaks twice of the church. The idea of the kingdom is primary as well as ultimate. The church is not co-extensive with the kingdom while a vital part of the kingdom. The idea of the church may be narrowed to that of the sect. The idea of the kingdom broadens the idea of the churchman as it reminds him that the kingdom of God is the whole organism, so far as it is affected by divine influences. Never is a church so weak as when it loses sight of the kingdom which is to be world-wide. As George Adam Smith well says: "The prophetic spirit always languished when the nation lost its sense of relation to the world on a mission to mankind." The voice that cannot sound out into the world has but a feeble message for those at home. While it is true, as Cardinal Newman said, "the true test of the catholicity of a church is its power to produce saints;" yet the saints, whether canonized or not, are those who have given themselves like Xavier and Jogues to the saving of men and not simply to the loving of themselves. It has been well said by Phillips Brooks: "It is a striking fact that the two great powers of papacy and Islam should have arisen together, reached their meridian grandeur together, and together have declined, with the rise of Protestantism." When Rome abandoned her missions to the Mo-

hammedan world it was a confession of decaying faith and vitality. Protestantism shows her greater vigor as she shows her greater love and faith. She conquers not by reason of sacrificing everything to an outward unity, but by devoting everything to a divine Christ, Lord over all and evermore.

After a century of somewhat sporadic effort in the Chinese empire, on the part of the churches of Europe and America, effort sometimes marred by unwise competition and without that sense of sympathy necessary for the best results, it was refreshing to see the spirit of partnership in service overcome all differences among the workers at their centenary conference, in Shanghai. Read their declaration of purpose, a declaration as notable as the Declaration of Independence made by our forefathers. It would not have been possible a half or even a quarter of a century earlier. Now no other declaration is possible. It is the Magna Charta of missions and the justification of all engaged in missionary work: "That in planting the church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding spirit. While freely communicating to this church the knowledge of truth, and the rich historical experience to which the older churches have attained, we fully recognize the liberty in Christ of the churches in China planted by means of missions and churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe-keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control." A church thus planted and nourished and strengthened can be trusted to keep sacredly the oracles of God and all that is precious in our holy faith. The scaffolding may well fall when the massive building can stand complete. Like the church at Pentecost, when all were with one accord in one place the incarnate Lord was yet in their midst, although all had witnessed his ascension some ten days before.

One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all and in all—it is under such guidance and blessing that we can, with all lowliness and meekness with long suffering, forbearing one another in love, give diligence to keep the unity of the Spirit in the bond of peace.

Our Lord's very call to service was a call to partnership in service, as he sent out his disciples, as well as the seventy, two and two. With God two are ten times more than one. "Else how could one of you chase a thousand and two of you put ten thousand to flight?"

Kansas City, Mo.

THE WEEK OF PRAYER.

January 3-10, 1909.

Evangelical Alliance Topics.

Sabbath, Jan. 3.—Sermons: "The Law of the Harvest." Gal. 6:7. James 4:3.

Monday, Jan. 4.—"The Bible—the Word of God." Prayer: That the Bible may everywhere have free course, and ever prove itself the means of individual, and social, and world-wide salvation. Heb. 1:1, 2; II Tim. 3:16, 17; II Pet. 1:21; Heb. 4:12.

Tuesday, Jan. 5.—"God's Faithfulness, Man's Responsibility." Prayer: For a vivid realization of our bounden duty to be faithful; for a convincing sight of our personal sin in failing to fulfill God's gracious conditions; and for the spirit of true repentance as shown by works meet for repentance. I Cor. 1:3-8. See also Luke 12: 42-44; Phil. 2: 12, 13; Rev. 2:10.

Wednesday, Jan. 6.—"Missions, Home and Foreign." Prayer: For a double portion of the true missionary spirit; for such individual consecration as shall greatly enrich missionary treasuries, and fill to overflowing the ranks of the gospel's heralds; and for special inspiration and guidance from God, in improving the wonderful opportunity now offered. Matt. 28: 19, 20.

Thursday, Jan. 7.—"Intemperance and Gambling." Prayer: For national awakening to the evils of intemperance, and for effective opposition to public gambling; that, without distinction of party or creed, there may be a determined effort to protect the home, and uphold social order, and save the rising generation, by overthrowing the worst of man's destroyers. That the spirit of the awakening may be the more purified and enlightened and confirmed; that practical experience may be heeded as the test of methods and the proof of results, and that the final outcome may be wholly good. Prov. 20:1; 23:32; Rom. 12:17; Hab. 2:15; I Cor. 6:10; Phil. 4:8.

Friday, Jan. 8.—"The Family and the School." Prayer: That the family may everywhere be hallowed by love, and strengthened by reverent fidelity; that public opinion may safeguard it, and wise laws be its defense; and that the divine blessing may rest evermore on all our schools and institutions of learning. Gen. 2:24; Psa. 68:5, 6; Job 28: 28; Matt. 19:5, 6; Psa. 111:10.

Saturday, Jan. 9.—"The Signs of the Times." Prayer: For a more loving, passionate devotion to the great Christian doctrines, and to Christ, the center of doctrine and transformer of law into life. Prayer for a profounder peronal sympathy with our Lord in his travail for the saving of the individual and society and the world, and for the faith which works by love. Matt. 16:3; Heb. 2:4; Matt. 24:3, 14; Phil. 2:9-11; Rev. 11:15.

Sabbath, Jan. 10.—Sermons: "Christ, the Giver of Life." John 14:6.

"IS SANTA CLAUS STILL LIVING?"

Rev. W. M. Proctor.

Will Santa Claus, with his merry round face and his cheery manner, ever come again? A long, long time ago he used to start from his ice-bound home in the Northland and coming to the habitations of men bring good things to the children and good-cheer to every household. But of late there have arisen some "grown-ups" who say that "Old Santa" is a myth; and there are even precocious children who smile knowingly when threats of his displeasure are made to keep them good "just 'fore Cristmas."

Yet all right minded folk know well enough that Santa Claus is real, and even now at Christmas time he comes scattering gladness along his hurrying way. "Not so," the doubters say. "You never saw him. All the stories of his doings are but idle tales and never should be taught to children or believed." These are they who would banish all fairy stories from the nursery and rob childhood of its chief delight, the realm of Make-believe. It were a waste of time to try converting them. Their sense-dulled ears never heard in the frosty stillness of a Christmas eve the tinkling sound of reindeer bells, or the soft rustle of fur garments in the chimney flue, so how could they be expected to understand. They are of the sordid kind who need to see with their eyes and handle with their hands, not

knowing that the things not seen are the things most real.

To those whose eyes have not been dimmed, whose hearts have not been chilled by selfishness, the marks of Santa's presence in the world are very plain. His smile is seen reflected in the sunny faces of those made glad by his timely visits; his jolly laugh is echoed by the troops of joyous children who display their trophies on Christmas morn. He is real and yet he cannot be seen because he belongs to the world of spirits. He is the **"Good Spirit of Giving."**

During all the rest of the year the **"Spirit of Getting"** holds full sway. He drives men ever with relentless hand. He sends Ambition to allure them; he incites Avarice to clutch them; he causes the Wolf of Hunger to bite them, and by a hundred other devices he spurs them on to accumulate, to hoard, to Get the good things of life for themselves. He plants the germ of the **"Disease of More"** in their blood, and compels them to slave and toil and strive and strain to pile dollar on dollar, gain on gain, until their hands are palsied and their very souls are shriveled by the intensity of this passion for Getting.

At Christmas season some benign, mysterious hand smites the **"Spirit of Getting"** a mighty blow and he is compelled for twelve long days to lie quiescent. 'Tis then the **"Spirit of Giving"** makes bold to come forth. He inspires men to be care-free and merry; he sows broadcast sentiments of peace and fellowship. He still chants the ancient Christmas rhyme:

"Now all our neighbors' chimneys smoke,
And Christmas blocks are burning;
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lie,
And if for cold it hap to die,
We'll bury it in a Christmas pie,
And evermore be merry."

Since God's greatest gift to man was made,—since the Advent of the Christ-child in Bethlehem town so many, many years ago, the **"Spirit of Giving"** has been slowly but surely gaining the mastery over the **"Spirit of Getting."** New Joy has come into child-life, new meaning into all life since the Saviour of men lived out the meaning of his own words: "It is more blessed to give than to receive."

So whether it takes the form of Wise Men from the East bearing gifts of frankincense and myrrh, or is represented by the liveried postman, bearing tokens of remembrance from far away loved ones, or comes in the guise of an indulgent father, making glad the hearts of little ones, the Spirit of Giving still finds embodiment at the Christmas season.

The child recognizes this **"Spirit of Giving"** as Santa Claus. With vivid imagination he clothes him with a form of jovial proportions, furnishes him with sleigh and reindeer team and sends him on his happy round of Christmas calls. Long may he remain the children's Patron Saint, extending his beneficent rule until the **"Spirit of Giving"** shall have sway not only for twelve days but for three hundred and sixty-five days of the year.

Ritzville, Wash.

A COMBINATION SUBSCRIPTION OFFER.

Persons renewing subscriptions to The Pacific before December 30 can have The Pacific and any one of the following named publications for ayear for $2.65:

Sunset Magazine, Pacific Monthly, American Magazine, American Boy, Camera Craft, Children's Magazine, Cosmopolitan Magazine, Good Health, Good Housekeeping, Harper's Bazar, Kindergarten Review, Metropolitan, Success Magazine, Travel Magazine, Van Norden's Magazine, What To Eat, Woman's Home Companion, World To-Day.

By adding 65 cents each to the $2.65 any number of the Magazines named in the foregoing paragraph may be had. For example: Sunset and Pacific Monthly with The Pacific. $3.30. Sunset, Pacific Monthly, and Good Housekeeping, with The Pacific, $3.95.

For $3.10: The Pacific and one of the following may be had: McClure's, Everybody's or Hampton's Broadway Magazine.

For $3.50: The Pacific and The Review of Reviews.

For $4.25: The Pacific and World's Work.

$6.50 for $4.05.

For $4.05 The Pacific, Review of Reviews, and Good Housekeeping. The total price of these three publications, taken separately, would be $6.50. We will send the three for a year for $4.05. In place of Good Housekeeping, Sunset, Pacific Monthly or American Magazine may be substituted.

For New Subscribers for The Pacific.

Friends of The Pacific are authorized to offer to persons not now subscribers for The Pacific any ne f these combinations for one dollar less than the amounts therein named. Any of the $2.65 combinations can be had by new subscribers for The Pacific for $1.65. The $3.50 combination for $2.50; the $4.05 combination for $3.05.

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 27.

Henry K. Booth.

Foreign Missions: The New Life of China. Ezek. 37:1-14.

It is now a little over a century since Christian missionaries entered China. Last year the great China Centenary Missionary Conference assembled in Shanghi. The statistical report of the work accomplished in this last century is amazing. There are now 3800 foreign missionaries and 9900 Chinese helpers at work. There are 154,000 Chinese church members and 750,000 adherents of Christianity, 632 central stations and 5,102 out-stations have been opened. These centers have 166 hospitals, 241 dispensaries and 2,585 Christian schools. And during the century 33,855,000 copies of the Scriptures have been circulated in China.

It is a new China that the missionaries are facing today. There is a complete change of attitude on the part of officials toward Western thought amounting to an intellectual revolution, a new conception of education that reverses all previous ideas, and a welcoming of Western science and medicine. Under such conditions the standard of preaching must be raised, and a Christian literature created that shall appeal to the intelligent classes of China. The mind as well as the heart of the nation must be converted. All this makes clear that the new life of China in this coming century must be moulded by Christian education, that this intellectual revolution may not become irreligious and altruistic.

There are great opportunities that open before the Christian church today in China. But there is need not only of the financial assistance of our American churches to realize them, but of the sending to that field of the keenest and strongest young men and women of our universities who may meet the new conditions in China with undrstanding, skill and statesmanship. Here is a great field for the Christian Endeavor—to stimulate the best young people of our churches to an interest in and perhaps personal consecration to the new empire that is arising in old China.

CHRISTIAN ENDEAVOR TOPIC FOR JANUARY 3.

Henry K. Booth.

The Duty of Making Good Resolutions. Acts 11: 19-23; Josh. 24:24-25.. (Consecration Meeting.)

The passage from the Old Testament assigned as the Scripture basis for this theme is an excellent example of that serious and searching truth which ought to characterize our entrance upon every new era of our life. The Hebrews had just entered the Promised Land and begun a new epoch of their national life. In this hour fraught with so much of meaning. Joshua convened a solemn assembly of all Israel, and reviewed in detail the many blessings that God had granted to His people. Then, turning to the future, he summons them to worship and serve that Jehovah who had so guided them, that they may long dwell in the land that he has given them. Solemnly and earnestly as those who understood the gravity of the situation, the people promise to serve Jehovah, highly resolve to obey his laws and his ordinances. In that hour of their entrance upon a new life Israel realized the duty of making good resolutions, and made them. It is a scene that carries its perennial lesson of the duty of serious and sober thinking.

And as we stand at the beginning of a New Year, with our remembrances of all God's past mercies, and our unknown future of promise and possibility before us, let us emulate those ancient Hebrews, and resolve to make this coming year a time of earnest living and humble service of our God.

But there is a far more important theme that should have been included in this C. E. topic—the duty of **keeping** good resolutions. The after-history of that people that so enthusiastically resolved to obey God is a tragic sequel to that pleasant scene at Shechem. In the heedlessness of human nature they soon forgot the resolutions they had made, served other gods, fell into sin and lost their Promised Land. It is easy enough to make good resolutions but it is another matter when we try to keep them. And to make them without keeping them is worse than useless. Let us be careful at this New Year consecration meeting to make not many but few good resolutions, and only such as we believe by God's help we can carry into life and actuality. So shall we be saved from that which is the subtle temptation of this New Year season, to delude ourselves into believing that the pleasant glow of feeling which good resolutions create is in itself of any real value to the soul. It is but a passing emotional state, which must be transmuted into deed and action to become a permanent asset of our life. Then let us make good resolutions if we will, but above all let us remember that our chief duty is to keep them.

NOTES AND PERSONALS.

Next Monday Rev. Robert Whitaker will address the Congregational ministers of San Francisco and vicinity on the subject of Socialism.

The harmony of our Congregational work in Northern and Central California is evidenced by the fact that the superintendent of the Sunday School Society and the superintendent of the Home Missionary Society have spent nine days together in field work in five different communities during the past month. It is not surprising that we are hearing of advance along the whole line.

Among the members of the First Congregational Church of San Francisco are a father and mother who are deaf-mutes. But they have several children who are not so afflicted. One of the daughters, desiring to be helpful to persons deprived of speech and hearing, has with the consent of the pastor gathered together for one of the Sunday services twenty or more of the deaf-mutes, living in the city, and interprets to them the sermon in pews assigned to them. The uniqueness of it draws considerable attention that way, but Dr. Adams seems to be holding his own nevertheless.

The Rev. and Mrs. Walter Frear of Oakland celebrated their golden wedding Wednesday evening of last week. All of their children were present at the reception except Governor Frear of Hawaii, who was detained at Washington by important affairs of government. A large number of friends gathered at their home that evening to extend congratulations. Glad are we, and many others, for these two lives on our Pacific shores these fifty years. They have left an impress for good not only in California and Hawaii, but all over the coast. In addition to his service for many years as pastor Mr. Frear was for ten or twelve years the Pacific coast secretary of the American Board of Commissioners for Foreign Missions, and many are the ways in which his life has counted for the things that are good and enduring; and Mrs. Frear has been in the highest sense a helpmeet. For these and all such lives the Pacific coast is to be congratulated.

HURTIN' BIZNESS.

"Don't you know you're hurtin' bizness," said the red fox to the hound,
"When instead of sleepin' peaceful you come snoopin', sniffin' round?
What's the good of all your barkin? What's the use of all this fuss?
What were chickens ever made for if they weren't made for us?"

"Can't you see you're hurtin' bizness?" said the South Sea savage chief
To the fearless missionary who was sitting on the reef;
"I have seven white men captured that I want to sell as meat.
What were white folks ever made for if they weren't made to eat?"

"Don't you know you're hurtin' bizness?" said the robber in the jail,
While the stubborn sheriff listened to his almost tearful tale.
"Those who make and sell the jimmies, don't you see, are losin' trade
While you foolishly confine me where no get-aways are made?"

"Can't you see you're hurtin' bizness?" said the devil to the man
Who was steadily progressing on the live-and-let-live plan;
"You are keepin' men from fallin' who, if sorely pressed, might fall;
Why, if all men did as you do I would have no job at all."

—Chicago Record-Herald.

Among the Churches

CALIFORNIA.

Auburn.—The recent bazaar by the Ladies' Guild netted about one hundred dollars.

Alturas.—The Rev. I. C. Crook is supplying at Alturas in connection with his work at Likely.

Woodland.—The Rev. G. A. Charnock has accepted a call from the church at Woodland and has entered on the work.

Los Angeles, First.—On the 13th 49 were received to membership—23 on confession. Rev. Dr. Warren F. Day, senior pastor, has been with this church 14 years. During this period 2378 have been received. The church has grown from 430 to 1860.

Long Beach, First.—The work in the First Church moves on encouragingly under the leadership of the Rev. Shelton Bissell. Twenty-one have been received to membership since his pastorate began, the first of May. A recent bazaar netted the ladies of the church $225.

Maricopa.—A series of meetings will be held in the new chapel from January 3d to the 7th inclusive, at which time the Rev. John L. Maile of the Home Missionary Society will preach on the following topics: What is Christian Belief? The Man Who Remembered His Friends; What Must I Do to be Lost? What Must I Do to be Saved? How Shall I Hold Out? Where Shall I Find the True Church?

Martinez.—The senior C. E. Society of the church at Martinez has as one of its special aims the sustaining of the mid-week prayer meeting. Once in every three months the Society holds a social. The one week before last was in the nature of a reception to the Rev. and Mrs. Edmund Owens, the new pastor and wife. Among those giving words of welcome were Mr. E. W. Stoddard, a former pastor, and Mrs. E. H. Banham, wife of Mr. Owens' predecessor, now pastor at Eureka. The outlook is promising for a successful work under the leadership of Mr. Owens.

Berkeley, North.—The Men's Club ladies' night on Friday evening was well attended and thoroughly enjoyed. A splendid program of music and recitations was given by amateur and professional artists. The club, under the efficient leadership of Mr. Williamson, is fast becoming an important factor in the life of the church. At the evening service Sunday a choir of thirty voices, largely members of the Bach choir, under the direction of Mr. Petty, rendered in a most artistic and satisfying fashion a program from the "Messiah" in the presence of a large and appreciative audience.

Claremont.—On the 14th of this month Mr. George Irving was ordained to the gospel ministry and was recognized also as assistant pastor of the Claremont Church. The services were by the Los Angeles Association. The Rev. Dr. J. H. Williams of Redlands offered the ordaining prayer; the Rev. Dr. Kingman, pastor at Claremont, gave the right hand of fellowship; Dr. Horace Day of Los Angeles the charge to the pastor; Rev. Dr. J. M. Campbell of Sierra Madre, the charge to the people. Other persons participating in the service of ordination and recognition were the Revs. G. E. Soper of Pomona, J. S. Lash of Pasadena, A. A. Kidder of Colegrove, and Mr. E. E. Jones, president of the Pomona College Y. M. C. A.

WASHINGTON.

[Rev. C. F. Clark, 7212 Woodlawn Ave., Seattle.]

Touchet.—Rev. J. Herbert and wife closed their work with the Touchet field October 1st. Mr. N. P. Sturgess, a student in Whitman supplies Touchet and Gardena in connection with his school work.

Chatteroy.—Rev. J. Lincoln Ellis has been assisting the pastor, Rev. C. G. Blackbourne, in a series of special services lasting three weeks. Mr. Ellis was there a week, preaching eight times. There have already been six additions to this young and not large church and others are expected to unite. The life of the church seems to have been quickened and a good impetus given to the winter work.

Clear Lake.—A well attended reception was given Rev. J. Herbert and wife by the Clear Lake people Dec. 10. They began their work with the field in October. Mrs. Herbert takes one service at one of the outside churches, McMurray and Montborne, and Mr. Herbert the other for the morning and both are at home in Clear Lake for the evening. The work is taking on new life. A Woman's Union was formed on the 4th, which promises much for the future.

Edmunds.—at the unanimous request of the church Rev. J. E. Tedford declined the call to Granite Falls and will remain here. A Brotherhood has been organized which promises to be of great help to the church. The ladies held their annual sale Dec. 4, serving chicken cafeteria style, netting $150. The church is building a concrete retaining wall in front of the parsonage with steps and walks up to and around the house. The King's Daughters are furnishing the funds. The pastor's salary will be increased.

Seattle.—More than an hundred members of the Congregational Brotherhood attended a noonday luncheon in the Y. M. C. A. building one day last week and listened to an address by Mr. W. E. Sweet of Denver, Colorado, one of the directors of the National Brotherhood. The Rev. Dr. E. L. Smith and several laymen spoke on the needs of the church extension work in Seattle, and more than $500 was subscribed at the meeting as a special offering—not to interfere with the usual gifts for this work. Several opportunities have presented themselves recently for the societies' care.

Seattle, Edgewater.—The Bulletin comes to us in greatly improved form, indeed it is one of the best in the city. A special Christmas offering from the Sunday-school to brighten some less favored homes at Christmas tide added to many contributions of garments and food will gladden givers and receivers, great interest is shown by the children as well as adults in this work. A New England dinner given by the ladies was among the recent enjoyable occasions. A committee has just completed the canvas for funds to pay all debts including the parsonage indebtedness to the C. C. B. S. There has been a great growth in the church membership and marked improvement in the financial condition of the church since Dr. Kantner came here less than three years ago. Edgewater and some other Seattle churches provide a book for visitors to register in, thus giving the pastor and members an opportunity to learn the addresses of many who otherwise might escape notice. It works well. Try it.

Some ask only those wishing a call from the pastor or a member of the church to register.

Seattle, Plymouth.—At the annual business meeting of the church it was decided to return the payments made by the syndicate that tried to finance the sale of Plymouth church property about two years ago. The syndicate had paid eighty-five thousand dollars on the property when the panic stopped further operations. While in equity the investment company might have a claim to part of this money, when a sale was made, it would not be considered by a business firm that all should be returned, but Plymouth took the high ethical ground that she should not profit by another's misfortune and so after long consideration voted unanimously to return the forfeit according to a scale that more than satisfied the investing company. This action has given Plymouth a wide reputation for fair and generous dealing and shows that the church of Christ does business on a golden rule basis. Many of the most prominent business men in the city, both in and without the church, claim that there was neither a business nor an ethical necessity for this action. The following is the plan proposed: "If the church property is sold for the sum of $315,000, the church is to retain $250,000, allotting $65,000 to the syndicate that purchased the property. In the event that the property should be sold for less than $315,000, the difference between the net price realized and the $315,000 shall be borne by the two interests in a proportion of two-thirds by the church and one-third by the syndicate, that is, the sum of $250,000 to come to the church shall be diminished by two-thirds of the difference and the $65,000 to go to the syndicate shall be diminished by one-thrid of the difference between the basic price of $315,000 and the sum finally secured for the property. In the event, however that the property is sold for more than the basic price of $315,000, the net surplus above that sum shall be allotted by the two parties in a proportion of two-thirds to the church and one-third to the syndicate up to a net realization of $375,000. If that price is secured $85,000 will be paid the syndicate and the balance will go to the church. * * * The report of the treasurer of Plymouth Church shows an expenditure for the year of $16,581.88. The budget for 1909 requires $17,000. * * * A frame addition is being built at the east end of the church building, which will be used as a boys' club room and gymnasium.

A NEW CHURCH AT BOWLES.

Last May Rev. R. B. Dunlap of the Oleander church began services at Bowles, the next station south of Oleander on the Santa Fe. The hearty co-operation of the Christian men and women of the vicinity resulted in the organization of a church of fifteen members. The community has combined in raising money for the erection of a new building to cost about $3,000. The fine, large, well-lighted basement of dark red brick, pointed with black mortar, is already built and the frame work is now being erected thereon.

On Dec. 16th a council was called to meet in the school house at four o'clock in the afternoon. Rev. L. D. Rathbone was elected moderator and Mr. Wm. Louch of Fresno scribe. After a careful canvass of the situation it was voted unanimously to recognize the church at Bowles as a Congregation Church. In the evening the services of recognition took place. Superintendent Rathbone received the members into the new church and welcomed the church into the fellowship. Superintendent Fisher gave the charge to the newly organized and recognized church, and Rev. Mr. Dunlap led in prayer. After a communion service, the first for the new organization, and the new town as well, the congregation went en masse over to the sight of the new church building and laid the corner stone by lamp light.

The organization seems noteworthy to the writer, because it illustrates the adaptability of the Congregational polity to the ongoing of Christian work in this land of beginnings. The committee to draft the by-laws and the confession of faith for this church consisted of six persons from different denominations, by an oversight none of them being Congregationalists. It is indicative of the zeal of this new organization that this committee prayerfully and harmoniously conferred together over their task all night. The result of their labors met with the hearty approval of the council.

This new work with all its promise comes because one of our pastors has seen the need and has reached out to supply it. The Pacific congratulates the pastor and heartily welcomes the new church.

MEETING OF THE BAY ASSOCIATION.

The Bay Association held its fifty-fifth meeting on Tuesday December 15th with the First Congregational Church, Oakland.

The afternoon session was devoted to a most interesting "Symposium on Christian Education," presided over by Prof. Castor of Pacific Theological Seminary.

In an introduction Prof. Castor brought out the fact that "the child is not a wild shoot on which religion is to be grafted in adult life," but is rather the possessor of a potential religion needing development. This education, this bringing out of the religion already in the child, is the supreme task of the church.

"Training in the Spirit of Worship" was then taken up by Prof. Buckham and Dr. Cull. Prof. Buckham emphasized the fact that "if the spirit of worship is to become pervasive it must begin in the home. But our problem is: How shall the home develop the worship spirit so that it shall be normal, and joyful, and adapted to the stages of growth of the children in the home? Here our forefathers made their mistake. They tried to fit an adult religion—and a somber one at that—on to the child mind. The result was vexation of spirit!" Dr. Buckham made the interesting suggestion that, as the sermon is the Gibraltar before which the child's interest in the church service breaks down, the sermon be therefore eliminated from the morning service, and the one inspiring sermon in the day be reserved for the evening service. The morning service would then consist of a half-hour of worship for all, followed by an hour of graded instruction for all.

Dr. Cull laid emphasis on the pastor's personal influence on the child in developing a spirit of worship, and suggested that the sermon need not be over the head of an intelligent child of thirteen years of age and upward. The child will catch the spirit of the hymns and the spirit of the man speaking. Most sermons are too long. Twenty or twenty-five minutes are long enough.

The next topic taken up was "Experiment in Graded Courses." Rev. D. M. Brookman, who has charge of the Sunday-schools of St. Mark's Parish, Berkeley, gave a very interesting report of the graded course of study in operation there. It runs in the main as follows:

Primary Department: Nature and Bible stories. Kindergarten methods.

Main Department:

9 years old: The Christian Year, Prayer Book and Catechism.

10 years old: Old Testament Stories.

11 years old: Life of Christ, with emphasis on the story side.

12 years old: Early Christian Leaders.

13 years old: Teaching of Jesus, or Christian Ethics.

14 years old: Old Testament from the historical standpoint.

15 years old: Life of Christ. Bring out its deeper spiritual significance.

16 years old: Courses in Missions.

17 years old: Normal Class training for Sunday-school teaching.

During the summer vacation brief courses are given on such topics as "The Making of the Bible," and "The Hymns of the Church." Examinations are given every year and promotion depends on passing the examination. Teachers are not promoted with the classes but take each year a new class over the course thereby becoming experts in their particular courses and giving the classes the benefit of coming in contact with new teachers.

Rev. Miles B. Fisher, the next speaker, took up the "Problem in the Mission Sunday-school," and announced the intended publication in the fall of a Graded Course of Study by our own Pilgrim Press under the authorization of the International Sunday School Association.

The last speaker of the afternoon, Mrs. W. P. Williams, spoke of the Primary Department. She exalted the value of the teachers calling in the homes and made a plea for the circle as the best seating arrangement for the little folks. "No one is then labeled as teacher but we are all friends together." She also said, "We sometimes have a little prayer meeting. We don't call it that but that is what it is. We let the little people tell how they have been 'shining for Jesus' this week."

It was a matter of regret that two speakers, Rev. H. K. Booth and Mrs. H. T. Helfer, were unable to be present, but the Association, despite these absences, is indebted to Prof. Castor for a practical and inspiring session.

The afternoon closed very beautifully with the sacrament of the Lord's Supper, with Dr. McLean officiating at the table where for so many years he broke the bread as pastor. In the evening the Rev. C. R. Brown spoke in a very entertaining way on his experiences and impressions in London.. A. W. P.

BETHLEHEM'S GUESTS: THE KING; THE SHEPHERDS; THE WISE MEN.

The angels came from their home above,
The heralds of Incarnate Love;
Singing of Peace, Good Will to Men;
Thilling the Shepherds of Bethlehem,
In whose manger God's holy Son
His earthly life had just begun.
With joy the Shepherds their story told—
A story too sweet to ever grow old.

The angels' song we will sing again;
"Peace on earth, and Good Will to Men."

The Wise Men on their sacred quest
  Pressed onward from afar;
Safely guided on their way
  By that mysterious star
That led them on to Bethlehem—
  A King's highway they trod—
Where what they sought with joy they found—
  The son of Mary—Son of God.

The gold, frankincense, myrrh they gave
  The Sovereign they sought,
Were not as precious as the love
  That unto Him they brought.

The Shepherds and the Wise Men found
  Their King without delay;
And we their haste should far surpass
  In this our golden day.

More precious than the gems and gold
  A Sheba's Queen could bring,
Are treasures of the heart that we
  Can give unto our King.

—James S. McDonald, Corte Madera, Cal.

The Home

TEACH ME.

Teach me, O Father, so to read
The pathos of my brother's need—
That pity move to saving deed!

And dower me with a tact divine,
(From soul to soul the countersign)—
A bearer of a balm benign!

My hands, with grace to heal, empower—
That in my brother's anguished hour,
His wound I touch, as dew doth flower!

And last, O, Father, this my prayer—
That I my brother's life may share,
Until I care, as Love doth care—

Until I haste, as Love doth go—
On heavenly errands to and fro,
As even went Thy Son below!

—Edith Hope Kinney.

THE ART OF LETTING ALONE.

The art of letting people alone is an exceeding fine art. As the practice of it becomes more necessary in the growing complexity of modern life it also becomes more difficult. We are so much thrown with the crowd now-a-days that the opportunity to be alone and to allow others to be alone comes to most of us only with much seeking. Another difficulty in the practice of this art arises from the fact that it requires a certain amount of humility on the part of him who would learn it. He must really be persuaded in his own mind that "the other fellow" will be better off for a time without his society. It is a difficult art for the hostess to learn unless she is an unusual woman, but when she has mastered it no one has a finer opportunity for using it.

"Did you have a pleasant visit at Mrs. C's?" a young lady was recently asked. "Oh, yes," was the enthusiastic reply, "I was quite tired out when I went there, you know; but she let me roam in the garden all the morning and

sleep all the afternoon, and we seldom saw each other except at meals."

The questioner may have received something of a shock at this description of "a pleasant visit" or she may have realized that Mrs. C. was an adept in the art of letting alone. Doubtless she could arrange dinner parties and luncheons and "teas" with the utmost skill, but she knew when they would be appreciated and when peace and quiet were preferable. We have all suffered at the hands of the kind, overburdened hostess who entertained us to death, and whose elaborate menus made us feel that every nerve had been strained in the preparation of them.

But if the art of letting alone is difficult for the hostess, it is by no means easy for the guest. Other things being equal she may make her visit a pleasure or a bugbear, according to her skill in the art. The guest who never disappears with a book, who never has letters to write or the semblance of some work to do in her room, who sits about always on dress parade, always waiting to be "entertained," is the worst sort of a bore. One long-suffering hostess expressed her mind on the subject when she said: "I just won't entertain any one any more who doesn't go to her room after luncheon and at least pretend to take a nap."

"My dear, you do obliterate yourself the most gracefully of any one I ever knew," was the pretty compliment paid by another hostess to her guest.

It is not only on the occasions of visits, however, that the art of letting alone comes into play, but in the everyday life of the family. Even the small child may be taught not to disturb the mother's quiet hour for rest or reading, not to disturb the baby when he is playing happily by himself, just as he is taught not to meddle with his father's desk or his mother's bric-a-brac.

For the child's mother the lesson is far more difficult, perhaps the most difficult which she has to learn. The nagging mother will never learn it and the over-conscientious mother will have to school herself daily before she masters it. She knows that growth and individual development are possible for the child only when he is left to himself at times, but it is so much easier to make every decision for him, to assume every responsibility, rather than see him make the inevitable mistakes, that she sometimes forgets the heavier consequences resulting from a lack of decision and strength in character. She spoils him with over-tending and, as Juliet says, "too much cherishing."

Among the older members of the family there is often too little letting alone, especially if they are extremely fond of each other.

"Shall I close your door as I go out?" asked a guest when she saw that the young lady she was visiting was engaged in some work which required particular attention. "Oh, mercy no," was the reply, "the family would wonder what was the matter and whether I was mad about something."

"Do you mean to say that you do all your working listening to those noisy twins and the maid's broom and dust-pan?"

"Yes," laughed her friend, "I suppose it is silly; but we never close our doors in this family. It's thought to be too exclusive!"

Now, that family needed lessons in the art of letting alone!

The housekeeper always has much need of this useful art for no maid, of however angelic temper, can do good work if her mistress is always at her heels. They say a housekeeper's eyes should be everywhere, but surely they must contrive to reach some corners when the maid is not around, and a clever woman can always judge by results how the work has been done. George Eliot, it is said, had great success in living with other women's cast off servants, and this success was attributed largely to the fact that she gave a servant her orders and directions for the day at one time and then let her alone while she carried them out.

One place where the practice of letting alone is not easy is the schoolroom; yet there is no place where it is more essential. The teacher will reach her highest success only when she learns when to let Tom alone for a day or two, and bring out Jennie, and when to drop the subject of dividing fractions if the class is worked up into nervous chills over the mysterious actions of five-eighths divided by three-fifths.

Altogether, the art of letting alone is a very useful art. It works out in a good many directions and is quite as worthy of cultivation as a number of arts over which more fuss is made. Even a little skill in it is worth having.—Ex.

Young People

AN ACTION SONG.

If there's something to be done,
Do it.
Though it yield but little fun,
Do it.
Life is not all holiday;
There is work as well as play,
But the work is what will pay;
Do it.

Is a lesson to be learned,
Learn it;
Or a dollar to be earned,
Earn it.
Sturdy blows must needs be struck,
If life's fruitage you would pluck;
Put no trust in idle luck;
Spurn it.

Is a wrong wish in your mind,
Kill it;
You can, if you're so inclined;
Will it.
Be the master of your thought,
Do not sell yourself for nought;
Store your mind with what you ought;
Fill it.

Does a song come to your soul,
Sing it;
Does some burden on you roll,
Bring it,—
Bring it to the place of prayer,
Leave it in the Master's care;
Heaven's bell is waiting there;
Ring it. —Ex.

WHY HE DID NOT WIN.

The following true incident, though a trifle, has a suggestive meaning for many readers:

It was the day for the public exhibition of athletic sports in Blank College. The grandstand was crowded with matrons and pretty maidens. Below, the faculty, the trustees and fathers of the boys unbent from their grave dignity, and laughed over baseball games, and races of fifty

years ago. Around the ring were crowded the students from a rival college. The men who were to take part in the "events" of the day were close-fitting flannel suits of the college colors, white and blue.

Two brothers stood near each other; the breast of one was covered with silver and gold medals, the other had not one.

"Champion, hundred yards dash." "First prize, Mile Run," said a bystander, reading some of the inscriptions on the medals. "How many of these things have you, Joe?"

"He has over twenty at home," said his brother, eagerly.

"And you none, Tom? How is that?"

"Never could come in first. I think I shall take a gold bar today, though. There is one thing I can do—the hurdle race."

"Oh!" cried the child's voice behind him, in a tone of bitter disappointment.

Tom turned, and saw a little girl seated by a poorly dressed woman. Both were looking at him with startled disappointed faces.

"Who are they?" Tom whispered to his friend.

"Bradford's mother and sister. One of the charity students. He's in the hurdle race. I suppose they thought the poor wretch would win the gold medal, and be asked to dinner with Prex tonight, along with the first-prize men."

"Yes," said Tom, thoughtfully, as he walked away

Bradford was a dull fellow, he remembered, and neglected by most of the students who were better clothed and better bred than himself. If the boy won the prize, and appeared at the president's state dinner, it would certainly give him a standing, in future, among the boys. A moment later a lady who knew him called Tom to the grandstand. "This will be the victor in the hurdle race," she said to the ladies near her, who smiled while Tom blushed and laughed.

The sports began. One event succeeded another. The hurdle race was called; Tom and Bradford started together, but Tom passed him easily. All of the hurdles were passed but one. Tom glanced aside, saw the strained face of the shabby woman, and the child's tearful eyes, and the next instant tripped and fell, while Bradford leaped past him.

The president himself gave the prizes. The band played and the men shouted as he handed the gold medal to Bradford. Joe had, as usual, half a dozen prizes Tom stood by, without any.

But the president said to a looker-on: "There was nothing to trip that boy. He fell purposely, that Bradford might win."

"Shall not you let him know that you know it?"

"No. The man who can conquer himself, even in a trifle, needs no other reward."—Ex.

HIS MOTHER'S APRON-STRINGS.

When I was a boy, we boys used to plan for what we called "a good time."

"We boys" were three. Once in a while, by unanimous consent, we would include a fourth. An entire day, from dawn till dark, was usually the span of time allotted. But the time was only a sort of container. As it was a good basket of apples if it contained fruit to our taste, so the time was a good time if it had been filled with fishing, hunting, or nutting.

Now there was a newcomer to our town one spring. He appeared to be a boy with some sport in him, so we boys decided unanimously to take him with us.

"Halloa, Billie! ' called Bob.

Now Bob was our captain, and sometimes we called him Cap for short. Billie was about a square away, but he stopped. Bob was a success at calling. He had a way with him that commanded respect.

"I say, Billie," said Bob, coming, up to him, "we fellows are goin' a-fishin', and we'd be mighty glad to have you go with us."

Billie looked the picture of fun. He came a few steps closer to Bob and stopped, bracing himself by spreading his feet, throwing back his head and shoulders, and hooking his thumbs under his suspenders close to his collar.

"Is that so?" said he. "When are you going?"

"To-morrow," answered Bob, "tomorrow morning early. We're goin' to dig bait and get everything ready tonight, so's to get an early start."

"Tomorrow! Why, tomorrow's Sunday!" said Billie with disappointment.

The shine all went off of his face, his head fell, and his shoulders dropped forward.

"But what o' that?" asked Bob. "You haven't anything else to do tomorrow, have you?"

"Yes," answered Billie, timidly; "I have to go to Sabbath-school."

"Ah! come on," pleaded Bob; "there'll be plenty other Sabbaths to go to Sabbath-school."

"I can't," said Billie; "mother don't want me to."

"That settles it, Bob. He's tied to his mother's apron-strings," said Johnnie.

"Well, we're goin', all the same," replied Bob, and moved on.

"Say," put in Hal, who had been quietly observing the proceedings, "we fellows made a big blunder. We ought t' 've known our man before we went after him."

"It don't make any difference to me whether he goes or not," replied Bob. "I only ask for 'commodation."

Now Bob and Johnnie and Hal went to Sabbath-school too—sometimes. They went the following Sabbath. The lesson was in the gospel according to Luke, chapter 2, verses 41-52. The text contained these words: "And he went down with them, and came to Nazareth, and was subject unto them."

Our class had a supply teacher that day. He was a young man from college. He appeared a little dudish in our eyes, and we gave one another the wink. But he wasn't a bit shy. He pulled up close, and spoke to us as though we were old friends of his, and before we had time to turn around he popped a question at us.

"Say, Hal," said he, "how old was the boy when his mother thought he was lost?"

"Twelve years old," answered Hal.

"Mighty big kid to get lost," put in Bob right quick.

"How old are you, Bob?" asked the teacher.

"Fourteen."

"How old are you, Johnnie?"

"Twelve."

"And you, Hal?"

"Thirteen."

"And how old are you, Billie?"

"Thirteen."

"All about of an age," remarked the teacher. "And if the boy were living in our town today, he would probably be in our class."

That made us feel as though the boy were one of us, and we began to take an interest in him.

"When the boy's mother missed him, what did she do?" continued the teacher.

"She went after him," answered Bob.

"What did she do with him when she found him?"

"Took him home with her," answered Johnnie.

"How old should a boy be before his mother quits looking after him, Hal?"

"That depends on the boy," answered Hal. "Generally the boy that needs watching the most gets the least."

"That is certainly true, Hal, in too many instances. But how old do we think a boy mut be, Billie, before he is capable of taking care of himself?"

"Twenty-one, sir."

"And how long did the boy of this story remain at home with his mother, Bob?"

"I don't know," said he. "I never heard."

"Who can tell? Billie, you tell us."

"About thirty years, I think," said Billie.

"Wh-e-w!" whistled Bob.

"Now boy," said the teacher, "I want to ask you another question: How long do chickens and ducks and pigs and calves and colts and kittens and pups stay with their mothers?"

"Only a few weeks," answered Hal. "None of them over a year."

"Now, another question. How soon do their mothers forget them?"

"Almost as soon as they are weaned," answered Billie.

"And some of the lower creatures have no mother at all," remarked the teacher. "The land-crabs of the West Indies come down from the mountains once a year to the sea, lay their eggs in the water, and go away. Among these lower forms of life there is no love or affection at all, and very little care. The offispring of these creatures need but little care until they are able to care for themselves. And it is not until we reach human mothers that we find love and a long childhood. Johnnie, which do you think is better, to be an animal, and not need a mother, or to be a boy, and need a mother until you are twenty-one?"

"To be a boy, of course," answered Johnnie.

"If it is a boy's mother that makes all the difference between him and an animal, how do you say, Bob, a boy ought to treat his mother?"

"I guess, if she loves 'm, he ought to mind 'er."

"And how long do you say a boy ought to obey his loving mother, Billie?"

"As long as she lives, sir," answered Billie.

"Does a boy's mother ever forget him, Hal?"

"No, sir; she don't."

"Now, Johnnie, I want to ask you another. How should a boy who obeys his mother be treated by other boys?"

This question hit Johnnie hard, but he braced up and answered:

"They ought to let him alone."

"What do boys sometimes say of an obedient boy, Bob?"

"That he's tied to his mother's apron-strings," said Bob.

And then we fellows all laughed, and Billie laughed, too. The teacher thought we were laughing because it sounded ridiculous, and he laughed.

We fellows were always good friends to Billie after that, and never tried to tempt him again. And the way he treated his mother made us think more of our own.—Central Presbyterian.

A TURKEY'S CHRISTMAS CONUNDRUM.

The kitchen shelves were loaded with pumpkin pies and mince;
There was jelly in the pantry, and preserves of peach and quince.
There were nuts and apples ready, and the cakes were large and nice,
And the whole farmhouse was fragrant with the smell cloves and spice.

Farmer Jones went to the woodshed, where the brand-new ax was laid.
He picked it up, half-smiling as he felt the shining blade.
Then a turkey trotted up, so fat that he could hardly wobble;
He shook his old red head and cried out, "Gobble, gobble, gobble!"
Said the farmer, "Do you know what day to-morrow's goin' to be?"
And the turkey-gobbler gobbled loudly, "Don't ax me."

—Leslie's Weekly.

UNDER THE SURFACE.

On the surface, foam and roar,
Restless heave and passionate dash,
Shingle rattle along the shore,
Gathering boom and thundering crash.
Under the surface, soft green light,
A hush of peace and endless calm,
Winds and waves, from a choral height,
Falling sweet as a far-off psalm.

On the surface, swell and swirl,
Tossing weed and drifting waif,
Broken spars that the mad waves whirl,
Where the wreck-watching rocks they chafe.
Under the surface, loveliest forms,
Feathery fronds with crimson curl,
Treasures too deep for the raid of storms,
Delicate coral and hidden pearl.

On the surface, lilies white,
A painted skiff with a singing crew,
Sky reflections soft and bright,
Tremulous crimson, gold, and, blue.
Under the surface, life in death,
Shiny tangle and oozy moans,
Creeping things with watery breath,
Blackening roots and whitening bones.

On the surface, a shining reach,
A crystal couch for the moon-beam's rest,
Starry ripples along the beach,
Sunset songs from the breezy west.
Under the surface, glooms and fears,
Treacherous currents, swift and strong,
Deafening rush in drowning ears—
Have ye rightly read my song?

—Miss Havergal.

The San Francisco supervisors neglected to consult the signs of the Zodiac and proposed to enact an ordinance excluding the astrologers and a lot of humbugs and fakirs who have been infesting the city since the year one. The result was that the Hermetic brotherhood called the city fathers' attention to the indubitable fact that "wiser men than usually sit upon municipal boards have given years of thought to upbuilding the system of astrology," and the Eugenic Society of California protested that astrology was the "oldest of the sciences." If the supervisors had known their day and generation they would not have attacked these occult gentlemen.

RING OUT FOR CHRISTMAS.

Ring out, ring out for Christmas,
Ye merry bells tonight,
Send forth the blessed tidings,
Of Christ the King of Light.
Tell of the shepherds watching
Beneath the starry sky,
And of the Angel's message,
"The Christ came from on high."

Ring out, ring out for Christmas,
The joyful news proclaim,
Peal forth the glad hosannas,
Exalt the Savior's name.
Wake vale and hill with music,
Catch up the Angel's song,
The message of glad tidings,
Tell all the years along.

Ring out, ring out for Christmas,
The year's bright day the best,
With riches for the nations,
By God most fully blest.
Christ came to make men happy,
To lift sin's awful night;
To be for men the Savior,
And lead them to the light.
—B. Dudley Snudden.

A LETTER TO SANTA CLAUS.

"Poor little girl, how she is crying!" exclaimed May.

"She must be hurt," said Hugh.

The children hastened on to where a ragged little figure was seated by the wayside, crying bitterly.

It was Christmas Eve, and Hugh and his sisters were out for a pleasant walk. As they drew nearer, the sound of sobbing reached them, and they noticed the old torn shawl that covered the shoulders of the child rise and fall with each deep sigh.

"Oh, poor little girl!" echoed Evie, her own eyes filling with tears of pity.

"Don't cry so, little girl!" she said gently; "can you tell me what makes you so unhappy? We would like to help you if we could!"

"Yes," repeated Hugh and Evie, coming up. "We would, so much!"

The child looked from one to the other in surprise. Then her eyes grew bright through the tears.

"It is Christmas, and everyone is merry and warm and happy. Mother and I are cold and miserable and starving. Oh, will you give me a little money—only a few pennies—just to buy something to eat to give us a happy Christmas?"

The children listened, and their tender little hearts filled with sorrow and a great desire to help this poor child and her mother. They soon counted over their store and found it amounted to six bright shillings. These they put into the hand of the little girl.

That afternoon Hugh, May and Evie gathered a large bundle of holly from the park, and sent it by the gardener to the poor woman's home.

Then an idea came to Evie which the children all agreed to carry out. It was to write a letter to Santa Claus to ask him to give the little girl some presents. After a long time spent in composing, the letter was written and laid by their stockings for Santa Claus to see when he came to fill them. The end of the letter ran thus:

"And if, dear Santa Claus, you haven't enough presents with you, please give her some of ours."

On Christmas morning there was great excitement and joy, for lying on the top of the well-stuffed stockings was a large envelope addressed to "May Evie and Hugh," and inside was a **real** letter from Santa Claus himself! This is what it said:

"Dear Little Ones.—I have given the poor child and her mother many Christmas presents. I did not take from yours to do so, because I knew they would rather have food and clothing, so I have left baskets of each for them.

"Your letter, dear children, made me very happy, and I love you even more than I did before. I give my little friends many gifts every Christmastide, but there is a greater gift than all —that Santa Claus cannot give, but only One far above all others can! That gift you possess—it is a generous and loving heart. And so long as you keep it, so long will you have the happiness that is the dearest wish your old friend Santa Claus wishes you in the New Year, now and always!"—Holiday Series.

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